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BLE TRANSLATION

Dr. Frank W. Price, Director of the Missionary Research Library, and T. J. Ku, former ean of Hangchow Christian University, have put out a joint letter raising the question of a w translation of the Bible into the Chinese language. They point out that it is now 39 years nce the revised Union Mandarin Version was published, and that in that time there have been nportant advances in Biblical scholarship and significant changes in the Chinese language.

As a small sample of what is needed, they enclose their version of Paul's epistle to Phimon and of the Beatitudes and invite comments. Their purpose is to attain a more concise yle, and also to use a larger number of bisyllabic or polysyllabic phrases, since these are a ature of modern style which adds clarity and euphony to Chinese sentence structure. They ve given careful attention to recent developments in the popular spoken language. "We lieve that the new Bible translation should be intelligible to the common man with elemenry schooling and yet possess that literary flavor which has always characterized good writing China."

(A formal version prepared outside of China, no matter how good it was, would certainly ver be accepted by the Church in China under its present psychology. However, informal d piecemeal suggestions could be made, and the scholars in China who are taking the lead translation studies -- Dr. J. F. Li in Peking for the OT and Dr. Andrew Cheng in Nanking r the NT -- would undoubtedly be free to accept quietly any such suggestions as appealed to em, and incorporate them into the revisions which they are working on.)

IEN FENG FOR 1957

Our readers are aware that our source of supply for Tien Feng, the church magazine pubhed in Shanghai, dried up with the September 9, 1957, number. Rev. Samuel E. Boyle, a issionary of the Reformed Presbyterian (Covenanter) Church of North America, formerly in ina and now in Japan, has been more fortunate. In the ninth annual report of the Reforation Translation Fellowship, an organization dedicated to translating conservative Christian eology into Chinese, he states that he had received all the 1957 numbers of Tien Feng expt the two July numbers, and then, with the help of Jonathan Chao, proceeds to review the ntents of Tien Feng for 1957.

Since he is now a missionary in Japan, he was naturally much interested in the report of e Japanese visitors to China, and was particularly alarmed at the universally favorable tone the reports which the visitors made upon their return to Japan. Only one, he says, a YMCA cretary, ventured to say that true liberty did not exist in the churches of China. To combat

sued bi-weekly to keep mission boards and missionaries informed on Christian work in China. nformation from Chinese church magazines and other Chinese sources is passed on as objecvely as possible, with a minimum of interpretation. When interpretation is necessary, it is enlosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.00; Overeas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

this point of view, Mr. Boyle published a book in Japanese "Wang Ming-tao of Peking; His Testimony and Brain-washing," basing his argument on the current issues of Tien Feng. As a result he was invited to defend his point of view in a three-hour debate with eight Japanese pastors on February 13, 1958. He evidently did not succeed in convincing his opponents, for he sums up the alarming impressions he received from the discussion as follows:

1. The pastors seemed to be relatively indifferent to the danger of oppression of Christian liberty under Communism. If the church can hold church meetings and read the Bible privately that is enough.

2. They seemed to think that Communism and capitalism are not radically different, and the church is not concerned about government changes toward the left or right. The Japanese people admire the great progress achieved in China under Communism and cannot feel that conditions in China are any worse than they are under the present government of Japan.

3. They look upon the adjustment made to Communism by the Three Self Movement in China, while not without some spiritual dangers, as being reasonable and necessary. They felt therefore that they should be sympathetic toward them instead of attacking them for compromise with State Communism. These pastors do not think it is necessary for Christians to invite persecution nor to seek death as martyrs, by resistance to Communism.

He concludes that the modernist churches in Japan seem to be accepting the situation without hesitancy, and even the rank and file of fundamentalists seem also inclined to "give Communism a try, if it has to come."

The second half of the article is a more general review of the contents of Tien Feng for 1957. Mr. Boyle and Mr. Chao point out that the material in Tien Feng falls under three categories: political, devotional, and church news. Material under the last two heads is in general quite satisfactory. In the devotional material "we find both sound logic and penetrating insight." Of the church news, too, they say, "Many practical and worthy Christian activities of the churches are reported."

This does not however serve to redeem the magazine, for its real purpose is in the first category, namely, political indoctrination. The two main efforts along this line during 1957 were to confirm the Communist point of view first in regard to the Hungarian incident, and secondly in regard to the anti-rightist campaign. This is always the important material in any number of Tien Feng. "When the Peking Government has important propaganda, articles with God in them are pushed to the back."

Mr. Boyle concludes: "After reading through these magazines the dreary impression of unreality and hypocrisy becomes oppressive. Yet a deep pity and sadness also comes over us as we see the spiritual agony of the real Christian Church in China revealed in the obscure hints which come up in the articles and letters in Heavenly Wind. Underneath all the intolerant boasting and deception of the official pro-Communist line in this paper is the humble faith of Chinese believers whose faith still shines for Jesus amid all the darkness of the spiritual bondage in Communistic dictatorships. The study of Heavenly Wind plainly reveals that only a minority of determined and unregenerate modernists such as Wu Yao-tsung are using the Three Self Patriotic Movement to bully and deceive the churches of China into an apostate compromise with atheistic socialism."

(Mr. Boyle's attempt here to make the issue one of modernism vs. fundamentalism falls to the ground over the fact that one of the most articulate of the defenders of the Three Self Movement is the fundamentalist Marcus Chen. He has had no difficulty whatever, while the "modernist" T. C. Chao has had a great deal of difficulty in getting accepted by the regime.)

THE HUNGARIAN INCIDENT AND THE CHURCH IN CHINA

Ernest A. Payne, Vice-chairman of the Central Committee of the World Council of Churches, has had access to a copy of Tien Feng which we have not seen. In the Ecumenical Review for April he has an article entitled "Some Illusions and Errors", in which he deals with certain misrepresentations of the World Council. One such misrepresentation he finds in an

article in Tien Feng for December 23, 1957, entitled "Counter-Revolutionary Events in Hungary and the Utilization of Christianity by Imperialism." According to his summary, this article makes the following three points:

1. The Hungarian events were counter-revolutionary events, carefully conceived and deliberately planned by imperialism in close collaboration with the counter-revolutionaries within Hungary.

2. The General Secretary of the World Council of Churches and his company utilized their ecclesiastical connections with Hungary to have a hand in the Hungarian events, and rendered harm to the Hungarian nation, the Hungarian people and the Hungarian churches.

3. Even after the failure of the counter-revolution, the small clique controlling the WCC has not learned any lesson. They have shown no sign of repentance but are still conducting activities for the interests of imperialism.

In regard to the first point, after showing evidence to the contrary, he declares that "in any case the Chinese statement is a political judgment on which, for the time being, there may have to be difference of opinion." On the second point he says, "To those associated with the World Council, statements like this cannot but appear wild and inaccurate, perhaps even deliberately false." On the third point he maintains that the attitude of WCC officials has been correct, and that any hesitation in recognizing newly appointed representatives of the Hungarian churches was quite justified in view of the political nature of those appointments.

One example of the misrepresentation with which the Chinese article is full he finds in the statement that it was "in order to tie the hands of Egypt" that the officers of the WCC, when Britain and France sent forces into Suez, said that no nation in an international dispute has the right to be a judge in its own cause. Actually that statement was directed against Britain and France.

It can be seen that he charges the Chinese article with being completely wrong. He also suggests, though reservedly, that it is deliberately perverse. Mr. Boyle, in the article reviewed elsewhere in this issue, is more forthright. After describing Tien Feng's treatment of the Hungarian Incident, he says, "This one illustration shows the direct link between the Communist Chinese Government, world Communism and the Three Self Patriotic Movement church leaders in Shanghai. As soon as the People's Daily of Peking, official mouthpiece of the Party, speaks out the official line on Hungary, the puppet religious press takes it up and re-feeds it to the 12,000 readers in the churches of all China. Study groups and preachers will pick up this official interpretation of the Hungarian revolt and so the Church follows the official interpretation of the world Communist organization."

CATHOLIC NEWS

Under the headline "Chinese Schismatic Catholics Elect More 'Bishops'," RNS for May 14 announced the election of two more bishops and a vicar general by the government-controlled Catholic Patriotic Associations. This was learned from newspapers arriving in Hong Kong from the mainland. Wang Shou-chien was elected bishop of Yungnien, and Chou Ching-yung Vicar General of Yungnien; Shen Chu-ming was elected bishop of Soochow. Nothing is said about a consecration service, but immediately after election each bishop conducted a high mass, during which he was presented with the symbols of the episcopal office.

The Soochow election came at the close of a 30-day "study" period, during which two priests and a nun were denounced as rightists.

Later, on May 18, a UP dispatch from Hong Kong stated that three priests and a layman in the Hankow area had been sentenced to prison terms for refusing to support the Catholic Patriotic Association. The priests are Oodricus Liu, James Wu and Peter Alcantara, the last-named evidently a missionary, though of what nationality UP was not able to ascertain. Oodricus Liu, Vicar General of Hankow, received the heaviest sentence, 20 years, James Wu and the layman Anthony Yang ten years each, and Peter Alcantara four years.

Catholics in Hong Kong observed the third Sunday in May as a "day of reparation" (evidently a sort of vicarious repentance) for the mainland actions.

WHITE RUSSIAN REFUGEES

A recent report from the World Council of Churches office in Geneva states that since 195 approximately 20,000 refugees, mostly White Russians residing in China, have registered with the WCC office in Hong Kong for resettlement. This group, many of whom have suffered persecution under Communist regimes both in Russia and in China, represents people who for various reasons are in desperate situations and whose only hope is resettlement. Since 1952, approximately 8,000 of this group have been successfully resettled overseas through the WCC, most of them in South America or in Australia. At present there remains a caseload of 12,634 made up as follows:

1,125 - visa holders in Hong Kong now awaiting transportation;
3,147 - visa holders in China awaiting movement to Hong Kong;
8,362 - in China for whom visas are being sought in overseas countries.

Among these are two groups of over a thousand each, of special interest because of their religious background. One consists of a splinter sect from the Orthodox Church known as Old Believers; the other consists of farmers who have farmed on a religious community basis, but belong to various denominations, such as Pentecostalists, Orthodox, Baptists, etc.

The cost of resettlement runs to about $300. per capita. Present plans call for moving these people to agricultural colonies in Paraguay and Brazil, and appeals are being presented to the Baptist World Alliance and other Christian denominations related to the denominations involved for special help in this task.

REVISIONISM

Communist theoreticians in China are taking steps to combat any possible move in the direction of "revisionism", the Communist heresy which we know more simply as Titoism. On May 5 the Peking People's Daily carried an editorial entitled "Modern Revisionism Must Be Criticized." This is a criticism of the Draft Program put out by the League of Communists of Yugoslavia. The editor finds it completely unacceptable as a Communist platform, saying th "In method of thinking, the Draft Program substitutes sophistry for revolutionary materialistic dialectics; politically, it substitutes the reactionary theory of the state standing above classes for the Marxist-Leninist theory of the state, and reactionary bourgeois nationalism for revolutionary proletarian internationalism; in political economy, it takes up the cudgels for monopoly capital and tries to obliterate the fundamental differences between the capitalist and the socialist systems."

In particular he throws scorn upon the Tito idea that capitalism can grow gradually into socialism, and thus by-pass the necessity for a revolutionary struggle. He points out that Mao Tse-tung's thinking is diametrically opposed to this revisionism, and calls upon Chinese Communists to hold the Marx-Lenin line. The Communist Party must not be changed from a militant revolutionary organization into a debating society. Lenin, the editor declares, was correct in stating, "A policy based on principle is the only correct policy."

A. L. WIRIN

Los Angeles attorney A. L. Wirin has been retained to defend John and Sylvia Powell and Julian Schuman, who are charged with having printed and circulated false and derogatory statements against the United States during the Korean War in their Shanghai publication, the Chinese Monthly Review, and thus with having violated the Sedition Act of 1917. In working on the defense he found it necessary to visit China, and the State Department reluctantly gave him the necessary passport. He spent fifty days there early this spring, and an interview with him on his return was published in the Christian Science Monitor for April 12. He found living conditions "grossly sub-standard", but approves of the Communist method of putting the army to work in the fields. Freedom of speech, he found, holds only up to a certain point, and "there is no genuine democracy." However, "Rightists are no more harshly treated there tha leftists are here." (On this he is certainly mistaken. What treatment of leftists in this country is there to compare with that meted out to Wang Ming-tao?)

But Mr. Wirin's visit to China does not solve the problem of evidence, for the evidence h found there cannot become available for an American court without an agreement for "judici assistance" between the United States and China, and Secretary Dulles has announced that he will not even discuss this question. How this impasse will be overcome remains to be seen.